The Bombay Guardian.

PUBLISHED EVERY FRIDAY MORNING.

VOL. III.] FRIDAY, 22ND APRIL, 1853. No. 69

TO THE READERS OF THE "HOME NEWS."

AS some of the Bombay Readers of this Journal will not receive their usual Copies by the last Mail in consequence of its discontinuance through the channel of the *Telegraph & Courier*, the Proprietors of the *Home News*, to prevent any disappointment, beg to announce that all persons who have hitherto obtained the *Home News* through the *Telegraph & Courier* may receive gratuitous Copies of the number just arrived on application to Messrs. ROBERT FRITH & Co., Bombay, who will forward to the Proprietors the names of such Readers as may desire to CONTINUE THE PAPER.

Dental Surgery.

DR. MILLER, Rampart Row, attendance daily from 10 A. M. till Noon.
January, 1853.

NOTICE.—MR. GEORGE L PERRY has been authorized to sign all Bills issued from this Office, and it is requested that all monies for this Establishment may be made payable to that gentleman.

Bombay Guardian Office,
28th January, 1853.

NOTICE TO PARENTS AND GUARDIANS.

MRS. DAVIES, of Grove Hill, Glebe, Camberwell, continues to receive as Pupils, a small number of young Gentlemen under 12 years of age, and she has still a few vacancies. Fuller particulars may be obtained on application to Capt. W. S. JACOB, Observatory Madras or to Dr. H. MILLER, Bombay.

CURE FOR INDIA!!
HOLLOWAY'S OINTMENT.

EXTRAORDINARY CURES EFFECTED BY HOLLOWAY'S OINTMENT AND PILLS.

Copy of a Letter from George Breton, Esq, Deputy Collector of Customs dated Allahabad, January 24th, 1852.

To Professor HOLLOWAY,

MY DEAR SIR,—Having for several years past used your Pills and Ointment with unfailing success, I beg leave to mention a few cases which have come under my observation. One was a Cancer of the right breast. The patient was an elderly native Christian and the mother of several children: she had suffered for years, and was under the treatment of several medical men: the breast was entirely gone, leaving a large ugly sore, which after the application of your Ointment, spread upon plantain leaves, was completely healed, in a very short time.

Another was that of a Child, 6 years old, the son of a Surgeon; the little fellow's legs were covered with sores; they resisted the treatment of his father, and his mother very wisely tried your remedies, which in less than a fortnight effected a perfect cure.

The third was a boatman, who had split the nail of his great toe against a stick in the river, in which the mud accumulated and formed a sore; neglect caused proud flesh, and when brought to me, there was over the nail a lump fo it as large as a pigeon's egg. Poultices, caustics, and your Ointment entirely cured it in less than 6 weeks.

(Signed) GEORGE BRETON.

A CRIPPLE SETS ASIDE HIS CRUTCHES AFTER TEN YEARS SUFFERING.

Copy of a Letter from Mr. Thompson, Chemist, Liverpool dated August 2th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—I am enabled to furnish you with a most extraordinary cure effected by your invaluable Ointment and Pills, which has astonished every person acquainted with the sufferer. About 10 years ago, Mr. W. Cummins of Salmey Street, in this town was, thrown from his horse, whereby he received very serious injuries; he had the best medical advice at the time, and was afterwards an inmate of different infirmaries, yet he grew worse, and at length a malignant running ulcer settled in his hip, which so completely crippled him, that he could not move without crutches for nearly 10 years; recently he began to use your Ointment and Pills, which I have now healed the wound, strengthened his limb, and enabled him to dispense with his crutches, so that he can walk with the greatest ease, and with renewed health and vigour.

(Signed) J. THOMPSON.

A MOST EXTRAORDINARY CURE OF A DREADFUL SKIN DISEASE WHEN ALL MEDICAL AID HAD FAILED.

Copy of a Letter from Mr. Hird, Draper, of Keady Gainsbro,' dated March 1st, 1852. filicted

To Professor HOLLOWAY,

SIR—Some time since, one of my children was a *near*, with dreadful eruptions over the body and limbs. I obtained the advice of several eminent Surgeons and Physicians, by all of whom the case was considered hopeless. At length I tried your Ointment and Pills, and without exaggeration, the effect was miraculous, for by persevering in their use, all the eruptions quickly disappeared, and the child was restored to perfect health.

I previously lost a child from a similar complaint, and I firmly believe had I in her case adopted your medicines she would have been saved also. I shall be happy to testify the truth of this to any enquirer.

(Signed) J. HIRD, Draper.

A MIRACULOUS CURE OF SCROFULOUS ULCERS WHEN THE PATIENT WAS SUPPOSED TO BE AT THE POINT OF DEATH.

Copy of a Letter from Mr. R. G. Baxter, General Merchant, of Ballina, county Mayo, dated March 27th, 1852.

To Professor HOLLOWAY,

DEAR SIR,—Susan Dober, of Bally-Glen, near this place was for upwards of three years afflicted with Scrofulous Ulcers, and of so virulent a character that the bones of her, arms and hands protruded through the flesh. She tried various remedies, and was in the Castlebar Infirmary for thirteen weeks, but sent out as incurable. After returning to her home she was in so weak a state, owing to the continuous discharge from the ulcers that she kept her bed for several weeks; and when reduced apparently to death's door, Mr. James Carlaw, the Scotch Agriculturist of the locality, purchased from me some of your Ointment and Pills for her, which immediately wrought a most extraordinary change for the better, and in a few months she was restored to sound health. All the ulcers are now completely healed, and the use of her arms and hands perfectly restored.

(Signed) ROBERT G. BAXTER.

The Pills should be used, conjointly with the Ointment, in most of the following cases:—

Bad Legs	Gout
Bad Breasts	Glandular Swelling
Burns	Lumbago
Bunions	Piles
Bites of Mosghetoes and Sand-Flies	Rheumatism
Coco-Bay	Scalds
Chiego-foot	Sore Nipple
Chilblains	Sore-throats
Chapped hands	Skin diseases
Corns (Soft,)	Scurvy
Cancers	Sore-heads
Contracted and Stiff joints,	Tumours
Elephantiasis	Ulcers
Fistulas	Wounds
	Yaws.

Solds at the Establishment of Professor HOLLOWAY, 244, Strand, (near Temple Bar, London), and by all respectable Druggists and Dealers in Medicines throughout India and China, at the following prices—12 Annas, 2 Rupees, and Rupees each Pot.

☞ There is a considerable saving by taking the larger sizes.

N. B.—Directions for the guidance of Patients are affixed to each Pot or Box.

AGENTS FOR INDIA.—All Chemists in Calcutta. Mr. F. Nesserwanjee, Bombay,—Messrs. Oakes Dalgairns and Co., Madras, Ashton, Richardson and Co., Do.—Messrs. Stephenson and Co., Do.—Thomas Payne and Sons, 7-8 Writers' Buildings, Calcutta; Mr. Cook, Dacca, Mr Fell, Cuttack; Mr. Champman, Darjeeling; Mr. Wheeler, Huzarebaugh; Messrs Thomson and Co, Monghyr; F. Smyth and Co., Dinapoore; Tuttle and Charles, Benares; Mr. Tiernan, Chunar, Baboo Bhugbuty Churn Chuckerbutty, Mirzapore; Bollard and Co. Allahabad; Brandon and Co., Lucknow; Greenway, Brothers, Cawnpoor; Mr. Pyle, Futtyghur; Mr. J. A. Gibbons, Meerut; Noor Bux and Co., Delhi and Lahore: MacDonald and Co., Umballah; Mr. Coutes, Ferozepore; Nuby Bux and Co, Loodianah and Jullundur Doab, Vivian and Co., Simlah: Mr. Greig, Mussoorie, Mr. Johnstone, Nainee Tal; Pestonjee and Co., Mhow; Curseljee and Co., Saugor, Jubbulpoor, Kamptee and Secunderabad; Hulse and Nephew, Agra.

THE BOMBAY MONEY MARKET.

THURSDAY EVENING, APRIL 21, 1853.

EXCHANGES.

ON LONDON—at

6 months' sight, per Rs. 2s. 1⅝d.	For doct. Bills.
6 months' sight, per Rs. 2s. 1¾d.	For credit bills.

ON CALCUTTA—at

60 days' sight, .. Rs. 99.
30 days' sight, .. Rs. 99 as. 6
at sight, .. Rs. 99 as. 12

ON MADRAS—at

30 days' sight, ... 100
at sight, ... 100½

ON CHINA—at

60 days' sight, .. 100 $—Rs. 222 at 223

BANK AND OTHER SHARES.

Bank of Bombay—	Rs. 1,000	each	1,000	25 per ct. pm.
Oriental Bank Corporation.	„ 250	do	95	per cent. prem.
Commercial Bank.	„ 1,000	do		16 per cent. pm.
Agra Bank.....	„ 500	do		35 pr ct. pm.
Bank of Madras..	„ 1,000	do	1,000	21 pr ct. pm.
Apollo Press Com.	„ 12,500	do	12,000	21,000.
Colaba Press Com.	„			6,250.
Colaba Land Com.	„ 10,000	do		7,000.
Bombay S. N. Com.	„ 510	do	400	67 per ct. disct.
Gr. Ind. P.R. Com.	„ 50	do		15½ Rs. pm. each sh.

Sales.

GOVERNMENT SECURITIES.

5 per cent transfer loan	..	Rs. 109 per 100 Sicca.
5 per cent loan 1825-26	..	Rs. 110¼ at 111 per 100 Sicca.
5 per cent loan 1829-30	..	Rs. 111 at 111½ per 100 Sicca.
5 per cent loan 1841-42	..	Rs. 110, per 100 Co.'s.
4 per cent loan 1832-33	..	Rs. 106½ per 100 Sicca.
4 per cent loan 1835-36	..	Rs. 100 per 100 Co.'s.
4 per cent loan 1842-43	..	Rs. 100 per 100 Co.'s.

PRICES OF BULLION.

Sovereigns, each.....	Rs. 10 as. 3...	per £
Bank of England Notes.....	Rs. 10 as. 3...	per £
Spanish Dollars.....	Rs. 222 at 223.	per 100
German Crowns.....	Rs. 214.....	per 100
Sycee Silver.....	Rs. 104½ at 104¾	per 100 Rs.
Gold Leaf (range of quality)....	Rs. 16¾.....	per tola.
Gold Ingots, according to touch for 97 touch.....	Rs. 15 11 as..	per tola.

FREIGHTS.

To London...	£4 10.....	per ton.
To Liverpool	£4 10.....	per ton.
To Calcutta..	Nominal.....	per Rass.
To China.....	Rs. 18 at 20.....	per candy.

COMMERCIAL BANK OF INDIA.

DEPOTITS.

Interest is allowed on Deposits above Rs. 1,000 and not exceeding Rs. 50,000 and until further notice at the following rates per annum, viz.

On deposits payable on demand..... 2 p. ct. an.
On deposits withdrawable on 1 month's notice.. 3 per cent.
Do do 3 do 4 per cent.

N. B.—Notice may be given at the time of depositing or at any subsequent time. It is required always to be in writing.

DISCOUNT.

On Private Bills at or under 3 months.. 7 per cent.

N. B.—Rebate on Private Bills allowed at 3 per cent. per annum under the rate charged when discounted.

CASH CREDITS.

On Government Securities.. ..... 6 per cent.
On other Securities..... 9 do

N. B.—Interest is chargeable on two-thirds of the amount of each Cash Credit, whether availed of or not.

EXCHANGE.

Bills on England at 6 months' sight..			2s.	0 3-16d. per Rupee.
Do	3	do do ..	2s.	0 1-16d. „
Do	2	do do ..	2s.	0 1-32d. „
Do	30 days' sight.....		2s.	0d. „
Do	sight.....		1s.	11 7-8d. „

N. B. A Fee of one Rupee is charged on each set of Bills granted on Mail-days, after 12 o'clock.

COMMISSION.

On sale or purchase of Government or other Securities..... ½ per cent.

DIVIDENDS OF SHARES OF THIS BANK held by parties non-resident in India will be remittable to them in Bills on London payable on demand at the Exchange of Two Shillings per Rupee, or (at the option of the Shareholders) in Bills payable at 6 months' sight at the rate at which the Bank may be purchasing such bills at the time.

ORIENTAL BANK CORPORATION.

(Incorporated by Royal Charter.)

BOMBAY AGENCY.

INTEREST ALLOWED,

On Deposits payable on demand..... 2 per cent. per annum
On do payable in one sum at 1 month's notice..... 3 do do
On do payable in one sum at 3 months' notice..... 4 do do

INTEREST AND DISCOUNT CHARGED,

On Government Bills.....	Not exceeding 3 months.	3	per cent. per annum
On Private Bills.....		7	do do
On Private Bills secured by Government paper.. ...		6	do do
On Private Bills secured by Goods &c.....		7	do do

Rebate on uncovered Bills allowed at Government Bill rate only.

RATES OF EXCHANGE.

On London, at 6 months' sight.....			2s.	¼d. per Rupee
do	at 3	do	do	2s. ⅛d. do.
do	at 2	do	do	2s. ⅛d. do.
do	at 1	do	do	2s. do.
do	at 1 day's		do	1s. 11 7-8d. do.
On Ireland at 1	do		do	
On Scotland at 1	do		do	1s. 11⅞d.
Circular Notes payable throughout Europe.....				

N. B.—The Corporation does not draw at *six months' sight* or sums under £50 nor for sums under £20 except at *one day's sight*. No drafts are issued for less than £5, but small sums are remitted by advice.

For the convenience of parties not resident in Bombay the Corporation undertakes to remit to Europe *by its own Drafts*, at the Current Exchange, and without any charge for Commission, on receiving the Equivalent.

Parties are requested to make all Orders or Hoondees payable to "*The Oriental Bank Corporation, or Order*," and to state as distinctly as possible the *name and address* of the person to whom the remittance is to be made, an the *sight* at which the Bills are to be drawn.

COMMISSION.

Charged on the purchase or sale of Government and other Securities, negotiable in Bombay..... ½ per cent

BANK OF BOMBAY.

DISCOUNTS, EXCHANGES, &c.

DISCOUNT.

On Government Bills..... 3 per cent
On Private Bills at or within 3 months 6 do

INTEREST.

On Fixed Loans on Govt. Notes..... 4 per cent
On Cash Credits and Loans on Govt. Notes 5 do.
On Loans on deposits of Goods, &c..... 6 do.

The rates of advance on deposit of 5 per cent Government Notes is 95 per cent on 4 per cent. Govt. Notes 85 per cent and on goods, *three fourths* the approved value.

Parties discounting Bills may take them up at any period prior to their maturity, and the Bank will refund the discount for the unexpired portion of the time such Bill may have to run, at the rate of 3 per cent per annum under the rate charged.

The "Bombay Guardian"

TERMS OF SUBSCRIPTION.

(*Payable in advance.*)

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Per Half Year.... „ 8 | Per Month..... „ 1½

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Repetitions.. .. .. „ 1½ | Repetitions. do..... „ 2

Discount allowed to the Trade,—Contracts made for long periods.

Advertisements should be addressed to the Publisher.

☞ THE GUARDIAN *is printed* EVERY THURSDAY AFTERNOON, *the dawk Edition being despatched by that day's post.—The General and other orders which appear in the* Government Gazette *of Thursday morning are thus supplied to Subscribers one day sooner than they are by any of the other local Journals, the* Government Gazette *excepted*

MADRAS.

ALLEPPIE DISTRICT.

Extracts from the Journal of the Rev. J. Harding, for the Half-year ending December 31, 1852.

The following extracts will be read with much interest. A large number of baptisms have taken place during the year. A spirit of inquiry, especially among the Nairs, seems to be spreading. Enemies are waxing violent, and preparing their partizans to take up the weapons of controversy against the truth. What, we ask, is to pull down the strongholds of sin and Satan, but the proclamation of *the truth as it is in Jesus!*

BAPTISM OF A FAMILY.

August 23rd 1852.—After the second lesson of yesterday morning I had the pleasure of baptizing eight converts from heathenism—seven adults and an infant. They had all been some considerable time acquainted with the gospel, and four of the number long desirous, but afraid to make an open profession of the truth. Of these four, the most interesting case is that of the father, Koonyananten Choopen, a most respectable man about fifty years old, intelligent, honest, and humble. The other three are his son, daughter, and son-in-law. His wife is not yet prepared, but he says that she will join them in a week or two. Many years ago the Rev. J. Hawksworth endeavoured to win this family to Christ, and I doubt not it is in a great measure owing to his labours and prayers that this household has now been added to the fold of the Redeemer. The day before they were baptized Koonyananten had been met by a very intimate friend, who questioned him as to his reasons for deciding to be a Christian. His reply was that of a man in earnest about his everlasting welfare. He said that he was convinced that heathenism was false, and that the gospel of Christ was the only way of salvation; and as he knew that he could not expect to live much longer, he was determined at once to make his calling and election sure.

TRIALS AMONG THE CONVERTS.

Dec. 6th.—Went yesterday morning to Kawalum, where upwards of forty people were assembled for divine worship. Conversed for some time before service with one of the head Nairs (the Millacaren or Collector) of the district, several other heathens also standing by. The Christians here are in a little trouble at present, in consequence of an assault made about three weeks ago on the person of Thoma, the leading man among those who have been baptized.

About midnight at the time above mentioned he was awoke by the barking of his dog, and suspecting mischief sprung out of his cot, and ran into the school-room, where he found a sorcerer digging a hole, in which to place the instruments of his diabolical art, viz., the head of a fowl, a little image of Thoma with numerous pieces of ollas on which were written imprecations on the schoolmaster and others. This wretched man, on finding himself discovered, quickly made his escape, and then the Nairs who had engaged him came up, and abused and beat Thoma, breaking the door of his house, and throwing the stool at him belonging to the little chapel.

About ten persons were concerned in this affair, but as it was midnight there was some difficulty in identifying the exact parties who were guilty of the outrage. The next day the injured man came over here with his family, and now waits to have justice done to him. The evil-doers are greatly alarmed, and have fled from their respective neighbourhoods.

The Nair whom I addressed before service has a nephew among the accused, and he is very much afraid lest some who are innocent like himself should also be punished. However, I removed all his fears on that point, and told him that it was very painful for us to be obliged to punish even those who deserved punishment, and that it was only for their good, their happiness and salvation, that we came amongst them. Returned home immediately after the morning service in order to baptize eight people here in the afternoon. Four of these were adults and the other four children one of them a boy in the seminary, eleven years old. Five of these are relatives of the individual whom I baptized sick at Wykium three months ago. He is now well, and continues stedfast, though his wife is not yet willing to join him. His sister, her daughter and three children are the five relatives.

ROMANISM.

Dec. 8th.—Visited Munancherry and Mogamay yesterday. A flourishing school has been for some time established at both places, but will not long continue, I fear, at the latter, as the Roman Catholics are exceedingly numerous, and some of them hopelessly bigotted. In speaking to the leading Papist, who had built a chapel in the neighbourhood a few years ago, it was quite shocking to hear the way in which he eulogised the Virgin Mary. Poor man! he could not, or would not distinguish between her being the mother of our Lord's human nature, and of sustaining the same relation as others to him in regard to his Divine, and hence he did not hesitate to say she was omnipresent, and could hear the prayers of her worshippers every where. Alas! for the wickedness of Popes and Popish Councils which have assuredly in practice made other gods but one, and blasphemed the Holy One of Israel.—*Madras Church Missionary Record for April.*

POLYNESIA.

RAROTONGA.—In a recent number we had the painful task of reporting the expulsion of the London Missionary Society's Missionaries from Tahiti, we have this week gratifying intelligence to report from Rarotonga, one of the Society's most flourishing stations in Oceana. We refer to the arrival of the *John Williams* with Mr. Buzacott and family, and the first complete edition of the sacred scriptures, at that island. The following cheering account of the reception which the returned Missionary received from the Native Christians, and of the spirit in which they received the sacred scriptures will, we are sure, be read with deep interest by the friends of missions. The *Missionary Magazine*, from which we extract the interesting news, says:—

"—THE MISSIONARY'S WELCOME.—Among the party who sailed in the *John Williams* on the last outward voyage, were the Rev. A. Buzacott, his wife and daughter. During his stay in this country, which extended over a period of four years, Mr. Buzacott was chiefly engaged in the important work of finally revising the Rarotongan version of the *Old Testament* Scriptures, and of passing the work through the press, under the auspices of the Bible Society. Through the munificence of that Society, Mr. Buzacott was thus enabled to carry out with him a complete edition of 5,000 copies of the *Bible* in the language of Raratonga, and the other Hervey Islands.

"At the first meeting of the Mission Committee in Rarotonga, after the arrival of the Missionary ship, with its invaluable freight, the members gave expression to their sentiments in the following Resolution:—

"'That with unfeigned gratitude to the Father of all mercies, and with sincerest joy on behalf of our mission, we welcome *the first complete edition of the Sacred Scriptures in the Rarotongan language*: an object which has engaged our united anxieties, and the devoted labours of the brethren Pitman and Buzacott, for the last twenty years. We give thanks to God for the completion of this unspeakable treasure, and pray it may be made the word of eternal life to multitudes of the present and of future generations.'

"In a communication, dated Rarotonga, July, 1852, our Missionary brother gives the following account of his enthusiastic reception by the people on his return, and of the prosperous state of the Mission:—

"'It is now,' writes Mr. Buzacott, 'twelve months since we bade farewell to our dear native land, relatives, and friends. It has to us been an eventful and interesting year. Nearly two-thirds of it have been spent on the mighty deep, some short portions of it in fellowship with the beloved ministers and Christian friends in the Australian colonies, and fellow-labourers in the Missionary work, and the remainder among our dear people in our beloved island home. The hearty welcome we received baffles all description. The poor people had been suffering severely from influenza, but all sickness was forgotten on our arrival. As we neared the shore a simultaneous rush was made for the boat, and soon we found ourselves, boat and all, on the shoulders of the people—and we were carried a considerable distance towards our house before they could be prevailed upon to put down their burden. Men, women, and children crowded around us, anxious to give us a hearty shake by the hand, while tears of joy were shed in abundance. The chief's house being in our way home we called there, and, while standing on the verandah, the people all ranged in front, Ma, our excellent old deacon, whom we were glad to find alive, offered a short prayer and thanksgiving to our heavenly Father for his great goodness in permitting us once more to see each other's face in the flesh. We had been absent rather more than five years, but the fact of our having brought back the complete Bible formed a sufficient excuse for the long absence.

"'We were greatly delighted on finding our station in such an interesting state of spiritual prosperity. During our absence Brother Gill had admitted to church fellowship 115 new members, and re-admitted four backsliders. Thirty were waiting my arrival to be admitted, and two days after I had the pleasure of giving them the right hand of fellowship, after having heard many of them give the most delightful testimony to the power of the gospel: all these were the fruit of the revival in June and July, 1851. The first sabbath was a season I shall never forget, once more to be in the midst of an affectionate people, numbers of whom were my spiritual offspring: they seemed delighted again to listen to a voice they had long been accustomed to, while they were addressed from the words of Paul: "Having obtained the help of God I continue unto this day." The afternoon surpassed in interest any thing I had ever witnessed before. The ordinance of the Lord's Supper was administered; thirty new members were sitting down for the first time. Captain Morgan, and several of the crew from the *John Williams*, five of whom we had the pleasure of admitting to church-fellowship during our voyage, the Missionaries bound for the Navigators, and four young men from the Rarotongan college, with their wives, to be set apart as evangelists to the heathen islands to the west. Several addresses were given both in English and the native language, and we found it indeed a season of refreshing from the divine presence.

"'I have just mentioned above, that twelve months since a great revival was experienced both here and at Arorangi, through the instrumentality of Brother Gill. Upwards of 300 were brought under deep conviction for sin, the greater part of whom continue to give pleasing evidence of true conversion to God. Including the thirty admitted on our arrival we have already admitted eighty-five, and fifteen more stand proposed for next month. Most of them are quite young, and when we left for England in 1846, were children in the school. It is very delightful to hear them give an account of the way in which the Holy Spirit convinced them of sin and led them to the Saviour. The revival happened just after a very trying season to the people of God in this place. Some of the wild young men had been to the Tahitian Islands, where they had learnt to make what the natives call *orange rum*—the juice of the orange in a state of fermentation, which is highly intoxicating. Drunkenness, a new vice for Rarotonga, made its appearance in almost every part of the island simultaneously, and required the strong arm of the law to quell it. This stirred up the people of God to renewed exertion. Earnest prayer, followed by domiciliary visits and other means, recommended by Brother Gill, were the means, under the blessing of God, of producing the revival. Three very young men, who were taken away by the police in a state of intoxication, to be confined in "durance vile," to prevent their injuring each other in their drunken bouts, are now in the church, changed, sitting at the feet of Jesus, clothed and in their right mind. It is our custom to allow the new members, when they are admitted, to give an account of their conversion and subsequent experience. Sometimes as many as ten or twelve have risen one after another to add their testimony that the gospel is still the power of God unto salvation.

"'Various have been the means employed to produce the blessed change. Some attribute their conversion to the visits of the members of the church, many of whom were very active and earnest in the work, and they laboured not in vain. Others came to the house of God not only careless, but to mock the preacher, and make game of what they heard; in some unexpected moment some word or sentence, like the arrow drawn at a venture, pierced *them*, and they went away wounded and distressed, until they found peace in the Crucified One. One young man said, he came to the house of God as usual, careless and thoughtless, but he had no sooner taken his seat than he became overwhelmed with a sense of the divine presence—that it was the house of God, who had been an eye-witness to all his

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sins, was now looking on him. The ground being thus already prepared for the reception of the seed, on the announcement of the text—"He drew me out of the horrible pit," &c., he trembled exceedingly. This sermon, preached by Brother Gill, was the means of setting the poor man at liberty; and not not only him, but many others have mentioned it as the means of producing a deep impression on their minds. Everything at present looks well, and the young members of the church especially are thirsting for scriptural knowledge, like the parched ground thirsting for the dews and rains of heaven. The complete Bible is a great treasure to them.

"'We have now more than recovered the devastating effects of the hurricane of March, 1846. Between thirty and forty good stone cottages have been built through the kind aid of British Christians, and our settlement is looking very neat. We have a good stone school-house erected: but our chapel, which was only a temporary one, is in a dilapidated state: we hope soon to commence another; the people are waiting orders, and are ready and willing to arise and build.

"'*Aug. 23rd.*—The *John Williams* has arrived, bringing our beloved brother Hardie, wife and family, from Samoa, who will remain with us while the ship is on her voyage to Tahiti, &c. Our dear brethren from Mangaia, with their families, are also with us for our annual gathering. It is quite a time of delightful excitement for Rarotonga. We all met yesterday at Arorangi, to hear reports of our native brethren from the surrounding islands.

"'The news from the New Hebrides is of the most cheering character. More labourers are wanted We can find plenty of native agents, but they want Europeans to direct and superintend their movements.'"—*Calcutta Christian Advocate for April.*

On WEDNESDAY *evening the usual service and lecture at* TRINITY CHAPEL *at half past 6 o'clock.*

On THURSDAY *evening, at the* AMERICAN MISSION CHAPEL, *at 7 o'clock*

On the FIRST MONDAY *of every month, the* UNITED MONTHLY CONCERT OF PRAYER FOR MISSIONS *is held in the* FREE CHURCH *at 7 o'clock in the evening: the* CHURCH MISSIONARY SOCIETY'S *Missionary Prayer Meeting at the* BOYS SCHOOL-ROOM *attached to* TRINITY CHAPEL, *at o'clock p. m: and the* FREE CHURCH OF SCOTLAND'S *Missionary Prayer Meeting Ambrolie, at 7 o'clock a. m.*

The Bombay Guardian

FRIDAY, APRIL 22, 1853.

WE beg to acknowledge the receipt of Rupees twenty, from Captain Sealy, Artillery, on behalf of the London City Mission.

SECULAR POLITICS.—It is difficult to decide how far a Christian ought to interest himself in political matters. That an interest in secular politics is often carried to excess, is too evident to require proof. Christians are sometimes, to the scandal of religion, found in close union with men decidedly opposed to Christianity, for the sake of obtaining some paltry worldly advantage; and it often happens that the leaders of political parties are so evidently influenced by a merely selfish partizanship, that a Christian can have with none of them any community of feeling, and therefore can give to none any cordial support. What is a Christian in those circumstances to do? Let him retire, we hear some one say, wholly from the arena of politics, and leave the government of states to those who look no farther than this world. Under a despotism much might be said in favour of such a line of conduct—though a Joseph, and a Daniel, and a Nehemiah did important services to the Church under such a government; but what is the subject of a free state to do? From the position which he occupies in society a certain degree of political power is entrusted to him by his fellow citizens, and with that a certain degree of responsibility attaches to him, which he is not at liberty to refuse. The offices of the state are not only honours, they are burdens also. This principle is finely illustrated in the case of the London Sheriffs elect, who have to pay a certain fine unless they enter on the duties of the office to which they have been chosen. If his fellow citizens ask a Christian to manage their affairs for them, in the hope that his principles will enable him to do so better than mere selfish and worldly men, is he, who should love his neighbour as himself, to shrink from employing the talents God has given him for the advantage of the community? Had Wilberforce and other religious men kept aloof from politics and Parliament, would they have accomplished the destruction of the slave trade, and of slavery, so soon as they did? We have heard of a good Christian man when he took up, on a certain occasion, a newspaper, who said to a friend that sat by him, "Come and let us see how God governs the world." The political movements of empires are often intimately connected with religion; and as it will not be denied that a Christian ought to sympathize with his Christian brethren throughout the world, to do so it is necessary that he should know their political condition. The establishment of Austrian despotism in Hungary was the cause of the expulsion of the Scottish Missionaries to the Jews from that country. The establishment of a republic in France was the means used by Providence to give the French Protestants greater facilities for the worship of God, and the extension of their principles, than they had enjoyed for a century and a half before, and the re-establishment of despotism in that country has again curtailed their liberty. The present government in Belgium is the barrier God uses for the protection of an infant Protestant Church in that country, and the prevention of Jesuitism from overflowing the land. The present Sardinian government is also the instrument God employs to allow the Waldensian Church again to expand amid the hills and dales of the Alpine regions. Can a Christian, then, be uninterested in the fate of these Governments? It is true, were they all swept away, and the face of Europe changed, the Divine wisdom and goodness would still be employed in protecting God's people, and trying their faith. But we have nothing to do with what might be, we have to do with what God exhibits to us. If the sun and moon were destroyed God could convey light and heat to the world without them; are we then to cease studying the wisdom and beneficence of Providence, as exhibited in the luminaries which we have, simply because the same effects might be otherwise produced? No; the Christian has the same world exhibited to him that the unbeliever has. The conclusions he draws are different, but the subjects are the same. If we are guided by the principles contained in the word of God, we shall find that every page of history, as well as every blade of grass points upwards to the All-wise, all-beneficent Director of the Universe.

THE FAILURE OF PROTESTANT MISSIONS IN INDIA.—It is taken for granted in certain quarters, that Protestant Missions in India have proved a failure; and that all that remains for the philosopher is to hold upon them a *post mortem* examination, and ascertain the cause of their death; or, as was lately humourously said about Protection, that the Missionary effort is dead, and all that remains is to get it decently buried. It is now a considerable time since the Abbé Dubois sounded the first note of alarm,—a note which was zealously responded to by certain influential parties in England, and caused to resound throughout the land. The adder-eared Protestants, however, would not listen to the Roman charmer, however wisely he might charm, and have since spent as much money in trying to convert Hindoos, given over, according to him, to judicial blindness, as was spent during three months of the Afghan expedition, or as would enable the Governor General for six months more to protract the war in Burmah. The organ of the Anglican Church in this Presidency has therefore taken up the note, and sounded a new alarm, not we believe because he would rather see the money spent in hurrying a few more heathens prematurely into eternity, but that he would wish to see the efforts of Christians united under his own direction.

Before, however, we can tell whether anything has proved a failure, we must ascertain what was the end proposed. If Protestants at the commencement of this century had proposed to themselves, as the object of Christian Missions, to bring over the whole of India within fifty years to a national abandonment of idolatry, and recognition of Christianity, they have clearly failed in their efforts. There has been no such rush in India to the baptismal font, as there was in South America when the Jesuits of Paraguay were obliged to furnish themselves with brooms to sprinkle the multitudes of Indians who applied for baptism. The infidel, however, by assuming that it was the intention of Christ and his apostles to bring all the world to the acknowledgment of the gospel in half a century, might prove that Christianity itself has failed, and therefore that no man should connect himself with such a system. The promises of God himself to the patriarch must, in the eyes of the men of the world who lived in those times, have seemed over and over again to have failed; and yet at an after period Joshua could appeal to the Israelites, and say that not one of the good things God had promised had failed, but that all had come to pass. For man to pronounce, on the review of half a century,—after the formation of the Baptist, London, and Church Missionary Societies, when the cause in great Britain was at first taken up in earnest,—that Protestant Missions have failed, is somewhat in the style of the ant in one of the pores or joinings of the stones on the cupola of St. Paul's, condemning the work of Sir Christopher Wren.

Suppose now, for example, that the Christian supporters of Indian Missions,—knowing the Hindoos to be a peculiarly gregarious race of the family of man,—and judging that the caste system could never have been imposed on them by any power without, unless it had found a predisposing disposition within, had proposed to themselves not to expect very many single individuals to break through its restraints, and thus expose themselves to a social isolation of which there is nothing that can convey an adequate idea to the European, except the excommunication of the dark ages,—it cannot be said with truth that the efforts of such Christians have proved abortive. However much the ignorance and presumption of the present generation may scout the idea, it is a fact nevertheless, that all the enlightenment of the rising generation of Hindoos is owing, either directly or indirectly, to Christian Missionaries. It was the vernacular schools of the Baptist Missionaries in Bengal that first emboldened the Government to interfere with the education of the natives; and some of us here know that it was the success of the vernacular schools of the American and Scottish Missionaries that emboldened Mr. Elphinstone to originate the Native Education Society—the germ of all our Government schools and colleges. That great man was not above holding conversations with the Missionaries, as some in the Presidency can still testify, enquiring into their plans, and receiving from them all the information he could obtain, especially asking about the feelings of the natives in regard to the schools. But why do we say not above?—no truly great man is above learning from all men with whom he comes in contact. It is only little men, who are afraid of exposing their

own ignorance by asking questions of those who have practical experience. The Honorable Mr. Farish, one of the most zealous advocates of native education, engaged in the work with the spirit of a Missionary; and the Christian character of our first Government Educationists,—Bell, Henderson, Esdaile, Orlebar and Paton, who have left us, or been removed to a better world, is known to all. Others of a kindred spirit are still among us, of whom we may not speak particularly. It was Missionaries who opened the door; they who first admitted those rays of intellectual and moral light which now illuminate the land. Ask the principal Christian Missionaries if they consider that their lives have been spent in vain? Ask Dr. Duff, of Calcutta, if he would not, had he his life to live again, abandon his native country, suffer shipwreck by the way, battle with bigotted Vedantists, reason with the shallow foppish infidels of young Bengal, and endure all his labours over again, to accomplish what has been already achieved? We think we may venture to assume that he would unhesitatingly reply in the affirmative, and we shall continue in this persuasion till we hear from him to the contrary. Ask all the Missionaries in India, nine-tenths at least;—No, we do them an injustice, all of ten years' standing,—that is, all who have been long enough in India to form a judgment, with a deep sense of their infirmity and short comings, would still with united voice give the same response. True, there are men, nay for shame be it said, ministers of the Gospel in India, who think the only end of coming to this country is to gain a competency, and retire as soon as they can; who never subscribe to a Bible or Tract Society, and derive their living from India and never as much as think of benefiting the natives. What the estimate of such persons may be in respect of Christian Missions no one of the least moral perception need enquire, or care how they decide.

But there are other Christians who support Missions, and Missionaries who preach the Gospel in India, who never expect to see a national recognition of Christianity in this land,—who look only for a remnant according to the election of grace from amidst the blinded multitude, turning from dumb idols to serve the living true God, and to wait for his Son from heaven. They expect to see comparatively a few stones polished for the heavenly temple, hewn out before the Lord himself return, to do the work which human efforts cannot accomplish. In the view of these supporters of Christian Missions, all has happened according to their utmost expectations. Souls have been saved, sinners converted, a people prepared for the Lord, to welcome Him at his coming. The Gospel is now being preached in all nations, and when it has fulfilled its course, then will come the end. Christian Missions, in their view, occupy a most important part in the Divine economy, and the result has been exactly what the word of God led them to anticipate.

OUR RAILWAY.—The sixteenth of April, and the opening of the Bombay Railway, have been hailed with universal joy. We look with profound interest on the laying of the foundation-stone of some magnificent structure; the mind rapidly passes from the present to the remote, and by anticipation we already snatch the great results that are stored up in the bosom of the future. So on the present occasion. A line of rail extending some twenty-four miles is a poor thing in itself; but it becomes invested with the character of greatness when we view it as the commencement of a system which shall cover the whole of Hindostan. It swells to sublimity when we contemplate it as the introduction of a majestic power which shall yet pervade all the Asiatic Continent, bring the hundreds of millions in China, Tibet, and Tartary into close connection with the remainder of the world, and enable vast and semi-barbarous nations, long severed from the rest of the human family, to run, with Europe and America, a race of friendly competition in the arts and institutions of civilized life.

We do not then in any measure dissent from the feeling which has been so universally expressed. Yet in coming to the same conclusion as our townsmen and countrymen in general, we seem to differ from some of them in the route by which we arrive at that conclusion. We do entirely dissent from the proposition which has been implied, if not expressly asserted, in much of what has been said on this subject—that Railways, or any other of the great agencies of modern civilization, will necessarily be accompanied with moral and spiritual improvement. For, that even the highest intellectual development is not necessarily attended with moral elevation, is a melancholy fact, a thousand times confirmed by the voice of History. Take the proof that is perhaps most familiar. Never was there a race more nobly endowed than the sons of ancient Greece—never was there a people placed in circumstances better adapted to afford scope to their highest energies. Yet genius and philosophy—the loftiest art and science—could not preserve the nation from sinking into gross corruption. "Shocking immorality," as the historian testifies, "was the cancer that ate into the life of Greece." Art only pandered to vice; until with morality even public spirit became extinct—

> And self-abasement paved the way
> To villain bonds and despot sway.

History, we have said, abounds with such lessons. So numerous are the melancholy facts of this kind, that many have held that there is some fatal law dooming all national existence to a career like the labour of Sisyphus—a toilsome rise followed by an inevitable fall.

But such things only were, perhaps. Ancient civilizations were born only to die—they were doomed to an existence brief in proportion to its brilliancy; but the philosophical historian tells us that "the civilization of modern Europe has fallen in with the Divine idea, moves in accordance with it, and therefore is not doomed to perish." In so far as there is truth in that bold proposition, it means, we apprehend, that now there is a *salt* commingled with the elements of society, and pervading its entire mass, that preserves it from corruption and consequent dissolution. We can now bear high civilization. Ancient Greece—ancient Rome, could not.

We are now expressing ourselves in more sanguine terms than many would. Many look with gloomy apprehension to the future, and think they see the sun of civilization, as he nears the meridian, quickening into rank luxuriance elements that inevitably tend to foul corruption. And they would point to France, the leader for ages of European improvement, as a proof of the sentiment.—France, the terror of her neighbours, herself tossed in a whirlpool of revolutions, and redeemed from the horrors of anarchy only by the rigour of an iron despotism. It was one of the most sagacious and dispassionate of Frenchmen that said, a few years ago, "I can see no hope for France unless the foundations of society are first undermined, and the whole structure built up anew as a Christian fabric." Undoubtedly, the principle which alone can enable us to bear our high civilization, is Christianity; and the infinitely momentous question is, whether there is enough of true religion now diffused through the elements of society, to tranquillize us, and remove all apprehensions respecting the future of society.

Regarding our Indian railway, we say what we say of the other triumphs of modern science, it is a stupendous power—one of the most potent ministers of civilization. But "iron and steam" will not regenerate India. Be it remembered that commerce has already flourished here for ages—commerce, which is so generally hailed as emphatically the civilizer of man, the cement of society, the destroyer of war, the dispenser of innumerable blessings. Commerce has existed; and the merchants of Bombay, whether European, Hindoo, Parsee, or Mahomedan, have been as intelligent and energetic, in matters pertaining to their profession, as their compeers in any part of the world. Yet that hinders not our native merchants from erecting temples to gods of stone, or from presenting tubs of sugar-candy as propitiatory offerings to the sea. Well—our Railway may prosper, and if so, it will extend commerce, it will multiply riches; but after all, idolatry may only flourish with a greener luxuriance,—the Natives will have more wealth to lavish on pilgrimages and idol shrines, and our Europeans, always "hasting to be rich," will more speedily abandon these shores with their selfish hopes fulfilled. Or, supposing (what, however, is by no means a self-evident truth) that the Railway will hasten the destruction of idolatry. We shall then have irreligion in place of superstition—a nation which, instead of bowing to gods of stone, acknowledges no god at all, but concentrates the energies of soul and body, mind and heart, on the race for riches, and that vain pomp and sensual enjoyment for which riches are chiefly prized. A heathen nation, suddenly tossed into irreligion, with all the means and appliances of the most refined civilization at its command, were an appalling spectacle.

But are we retracting our own words, and instead of joining in the universal congratulation, becoming prophets of evil? Very much the reverse. Although not in the mode in which many think, we hold that the Railway will be an instrument of incalculable good. We hold, in the first place, that all those mighty powers that propel modern society onward, fall in (as Harriet Beecher Stowe said, the other day, of her famous book) with the stream of a Divine purpose, and that He whose purposes of law enfold the world, and who causes even "the wrath of man to praise Him," will not allow these wondrous products of the reason wherewith He hath endowed us, to be used, with all their transcendent energies, only in His own dishonour. Perilous as powerful are the agencies of modern progress; and if man's wisdom were alone concerned, they would bear him to swift destruction; but there is a guiding hand above.

Again, we cannot disjoin the Railway from things which have preceded and accompany it. The West has come in contact with the East, and makes it a present. But is the gift nothing beyond "steam and iron," and the means of amassing wealth? Nay; Christendom will not deal thus with Heathendom. Britain will not be so niggardly in her gifts,—she also presents *that* which has raised herself to the pinnacle of power and glory—the best safeguard of her happiness, the sure pledge of her advancement; and America will send more largely of what her boasted Washington has called "the great pillar of human happiness, the firmest prop of society,"—even the Gospel of Salvation. "Many shall run to and fro, and knowledge shall be increased," and Christians must see to it that the increase be not solely, or chiefly, in the knowledge of evil or error.

For all the reasons we have mentioned, we call on our Christian readers to regard the opening of the Railway as a loud summons, coming in the providence of God, for redoubled effort on behalf of the conversion of

India. Let us have more *heart* in the work—more sympathy—more prayer—more gold and silver consecrated to it; and then, blessed be God! this new and mighty power shall not solely be innocuous, but as the prophet saw in vision even on the bells of the horses of the latter days, so there shall be inscribed upon it—"Holiness unto the Lord."

Our contemporary the *Bombay Times*, who has written eloquently and well on the Railway, seems to regret that no religious ceremony followed its inauguration. Very striking and beautiful was the opening of the Great Exhibition of last year, at which men from all civilized lands were present, with a solemn act of prayer and consecration to God Almighty; and most fitly should we have imitated the example in the opening of the Railway system of Asia. With whom, then, rests the blame? In the meantime the Railway trains have been running on the Lord's day. Surely, that an English company should *thus* inaugurate their splendid undertaking is deeply to be deplored; but we will not believe (unless facts should unhappily compel us) that this was meant to be more than an exceptional case.

We beg to direct the special attention of our readers to an Appeal which has just been issued by the newly formed Gujarat Tract and Book Society, to which we give a prominent place. The document is so clear and comprehensive, so convincing in its reasonings, and so stirring in its exhortation, that it is wholly unnecessary for us to add a single word to the powerful Appeal:—

Appeal of the Gujarat Tract and Book Society for aid in the publication of a Christian Literature.

"A Christian literature must ever be deemed a most important instrument of Evangelization. Its moral value is second only to that of a Christian ministry. Christian books not only prepare the minds of a people for the labours of a missionary, but form their most powerful auxiliary and supplement. If they act with less power on individual minds, they diffuse that power over a wider surface. The living voice may reach its hundreds. Books come within the compass of thousands.

"In regard to this great country, the paucity of living preachers *compels* us to multiply these silent, but in God's hand, effective preachers of the Gospel.

"Who can look cursorily at a map of this spacious continent with its myriads of souls, and possessed of only a few hundred missionaries, without being convinced that one great source of hope for its evangelization, is in the judicious and vigorous diffusion of Christian Truth by means of printed tracts and books?

"Arguing not as to what *may* eventually take place in the future developments of this land's history, nor in what exact way the Lord will bring its myriads to Himself and convert India into one vast Empire of Truth and Righteousness, but confining ourselves to what most concerns us,—human instrumentality with its *present duties*, and its imminent responsibilities, we say,—in what other way than that specified are we to make known the Gospel to *these multitudes?*

"What means so practicable, so potent, so richly endowed with blessing, (as past history, and yearly experience testify,) as those involved in the simple, and because of its simplicity, sublime agency of Christian books? What Christian viewing the great work before him to which he is urged by the Redeemer's last commands, and desiring in all earnestness, really to accomplish it, can fail to perceive that one of the most efficacious modes available is that of diffusing Christian publications far and wide among the masses of the people? We are not very fearful of unduly exalting this agency. Few members of our Christian society in India are likely to overrate the moral influence of such publications as those we advocate,—plain in language,—affectionate in spirit,—perspicuous in meaning. Could we make them reveal their own history, or could we track their course, through towns and villages, from house to house and from heart to heart, we should find them with a fluctuating but an onward course,—challenging inquiry where they go, meeting and answering it when excited, imperceptibly removing religious prejudices and supplanting lies, lodging great religious truths, kindling moral sensibilities, quickening if not creating a conscience in the heart of the people;—with less tendency than that of the living preacher to irritate feeling and excite opposition, because of their apparent inertness, and at the same time more effectual to convince and conquer, from the very absence of publicity, and from the shamelessness of defeat. Such is undoubtedly the history of religious tracts under God's blessing in a multitude of minds at the present moment. Every Missionary Report shews us that the hearts of many, and understandings of more are being turned to the truth of God by this agency.

"Scarcely less imperative is the demand for Christian books on behalf of NATIVE CONVERTS. If they possess a moral power for the evangelization of the heathen, they carry with them no less efficacy in the work of edifying and strengthening those who are evangelized. The young native Christian, weak in moral power, and defective in religious knowledge surely needs, in addition to the public ministration and private converse of the Christian Pastor, all the help which may be afforded by the *Christian Book*, more especially available in the season of his quiet leisure.

"If we are to build up the Church of Christ in India, of what vast moment it is, that we should, in addition to the Bible—that word of God which admits of no compeer and precludes all comparison, prepare for and give our native brethren, books replete with Christian knowledge, such as have in all ages of the Church been instrumental in raising intelligent and holy men—ornaments to their faith and lights of the world.

"Applying these general remarks to the special circumstances of Gujarat, we plead for the moral necessities of six millions of people, independently of those adjacent provinces, Malwa Eastward, and Marwad Northwards, which would seem from their proximity and the cognate character of their languages to challenge the special attention of European Christians in Gujarat.

"There are several local considerations urging us to prosecute the work of Christian literature in this province.

"1. *There is as yet no adequate literature* for the schools of Gujarat. We do not ignore the publications of Elphinstone College, nor of the Native Student's Society of Bombay, nor of the Vernacular Societies of Surat and Ahmedabad, which have their appropriate use and interest. Nor are we here likely to forget the still more valuable, because Christian, productions of the several Missions; but we say of them all,—what are these among so many?

"Notwithstanding all that has been hitherto done by all parties combined, the ordinary schools of Gujarat which comprise the masses of the youth, possess not a printed character which the scholars may copy, much less a book whence they can gather knowledge. The reed and chalk, the dust and board form both the subject matter and means of instruction.

"The schools are then in an important sense open to us. The youthful mind of a vast population is accessible to the efforts of those who will create for it a literature. Shall we not seek to cast it in the mould of truthfulness—of virtue,—of religious knowledge? Shall we not endeavour, by the medium of our books, to approach the native mind in its first developments, and lodge some good sentiments in it, ere it has become corrupted by the fearful forms of outward depravity? Shall we give them no 'Nursery Rhymes' insinuating mild and precious truth,—no 'Instructive Stories' winning them by purest examples,—no 'Moral Songs' that shall refine the youthful heart,—no 'Scriptural Lessons' that shall tell to the 'Holy Child Jesus'? Shall we pass by this opportunity and bequeath to others the task of moulding the mind of Gujarati youths, allowing them to give books exhausted of the most precious elements of knowledge, or even instilling prejudices against such knowledge. To preoccupy the ground in this respect, is, under God, to control the future spiritual history of these people.

"2. The literature for adults is also, happily as it regards the greater portion, as yet scanty and of very partial distribution. Allowing that there may be, small and large, from fifty to seventy productions, most of them are recent, and as yet are slowly finding their way. An abundant scope for Christian efforts is thus presented to us. Throughout large districts books are utter rarities. The Hinduism of Gujarat lacks one great support of all religion true or false,—a national literature. Bramanism, in arrogating to itself the monopoly of literature, has done much towards its own ultimate overthrow. There are national customs, there is a national faith, but in the sense of widely diffused influence, there is not a national literature. Its absence is surely an element of hope and encouragement. We are not called to supplant, but to create; not to displace but to pre-occupy. Let us 'thank God' that such is the case, and 'take courage.'

"3. The minds of the people are already, from sundry influences, being quickened so as to demand a literature. The Government Schools and late educational measures urged forward by Europeans, have, together with Missionary efforts, created an extensive desire to read, and a thirst for knowledge. So much is this the case, that hundreds purchase Christian books, not for the love they have to their contents, but because they are *books*, and afford some matter for perusal and thought. The fact cannot be disguised that a *demand* exists. That demand will be met by some one or other. The question is, who shall meet it?

"At the great Jatras of Gujarat a list of books is presented by the venders. Let the eye run down it and scan their titles. Many of them indicate the contents to be mythological or licentious,—the worthless scum of a literature designed to meet wanton taste and regale depraved fancies. This, we fear, is but the beginning of a series of misdirected efforts that threaten to demoralize and vitiate the minds of the people. Are we to do nothing to check it?

"A mass of mind is before us ready to receive impressions from any species of books which, for good or for evil, may be presented to them. Shall we present healthful, life-giving and saving truth to them? Or shall we allow their quickened activities of thought to expend themselves on evil? Are we to suffer the newly developing mind of those whom we have directly or indirectly taught to read, to be abused and corrupted by panders to vice? The answer is no—but how is it to be obviated? It can only be so by a literature of another stamp,—one which shall be so purely Christian as to subserve, by the blessing of God, the great end of all our exertions, and at the same time shall be so cheap as to come within the compass of all,—so purely native in thought as to lay hold of the popular mind, and so diligently scattered as to forestal other productions. All these conditions have been already fulfilled in sufficient degree to warrant the hope that we can by patience and effort eventually give them an entire accomplishment.

"Reviewing all these considerations, we would ask, is it not '*the set time*' to apply ourselves to the creation and publication, far and wide, of such a literature as is demanded,—not straightened in its sphere, but comprising the *works* of God as well as His *word*, and helping men to understand both,—seeking to destroy Pantheism by revealing the adorable God *in* his works and yet *distinct from* them; opposing Puranism by its revelations of science, superseding the fantasies of mythology by the sobrieties of history, and more than all, relieving from the terrors of superstition and disabusing of false confidences and treacherous hopes, by the revelation of 'God in Christ, reconciling the world unto Himself'? Shall we or shall we not do this? Let the answer express itself in prompt and vigorous action. Granting that the work be difficult, great is the reward.

"We may supplement these remarks by stating that we have hitherto met with every encouragement to the publication of books. In no district of Gujarat have our Colporteur's labours been fruitless; Northwards as far as Deesa, and as far as Damaun, South; Eastward to Rutlam, and Westward into Kathiavad, have books been received and purchased. The sales of the Missions during the last two years have amounted to several thousands and have realized about 500 rupees. Without further discussing the question of duty, we apply ourselves to the matter of *means and measures*.

"The work of creating a literature is at present a less difficult one than its publication. Independently of several works that need republication, several productions exist in manuscript, which we have not the means of publishing. The Missionaries are ready to compose more,—others probably might join them. But who are ready to publish them? This is becoming increasingly the practical difficulty. The material is ready, but *funds* are not forthcoming. The Bombay Book and Tract Society confesses itself unable to overtake the work before it. It has not yet overtaken in any commensurate degree the work of a Marathi literature. The Missionaries of Gujarat desirous to relieve them of a part of their burthen and to fulfil for themselves a work which has special *local* claims on themselves, and for which they possess special *local* advantages, have with the concurrence of their Bombay friends, formed themselves into a distinct Society of kindred objects to theirs. They have been already joined by a few others. They trust that around the little band that constitutes this nucleus of literary effort, numerous friends, with open hands and warm hearts, may rally for sympathy and support, so that whilst bearing the burthen of authorship, they may not be called to sustain that of pecuniary responsibility.

"We desire to call on our friends—the friends of Christ, the friends of the natives of the country,—those rarely seeking their welfare,—to come forward and help us.

"Occupying the *lowest* ground of appeal,—that which comprises the immediate earthly interests of society,—we earnestly ask the rulers of this country,—superiors and subordinate, to assist us in training the people, so far as human means avail, by judicious books, to 'fear God' and to 'be obedient to the powers that be, which are ordained of God,' and at the same time approve themselves as the best citizens of earth by practising that righteousness which exalteth a nation.

"We further ask the philanthropic European, whether occupying a place of rule or not, to assist us in dispensing those truths which are most conducive to a people's welfare,—exciting industry, promoting virtue, and securing social and domestic harmony.

"Occupying still higher ground, and on which we take our firmest stand, we ask the Christian—living not to himself, but to Him who died for him,—bound to his fellow men by a philanthropy of highest order because spiritual, and most self-denying because of its kindredship to that of Christ, to enable us, according to his ability, to send abroad throughout this country, a Christian literature, comprising productions which shall vary from the fugitive but not ephemeral tract, fraught with pure Gospel invitation, to the large work which embodies religious truth in all its beautiful consistency and holy relations.

"To one and all, we say,—assist us in an undertaking which seeks only the good of man and glory of God."

R. MONTGOMERY, *Treasurer.*
W. CLARKSON, *Secretary.*

March, 1853.

VASTNESS OF THE UNIVERSE.—Daniel Webster, the late American Statesman, regarded by many as the foremost man in respect of intellectual power, in the United States, two or three days before his death drew up and signed the following declaration, which he wished to be engraved upon his tombstone, and to which he evidently attached considerable importance:—

"Lord, I believe, help thou my unbelief.

"Philosophical argument, especially that drawn from the vastness of the Universe, in comparison with the apparent insignificance of this globe has sometimes shaken my reason for the faith which in me; but my heart has always assured and reassured me that the Gospel of Jesus Christ must be a divine Reality. The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my consciousness. The whole history of man proves it.—*Daniel Webster.*"

The argument against Christianity referred to in the above declaration, namely, that the immensity of creation forbids us to believe that the inhabitant of this minute globe can be an object of such boundless interest to the Creator, as the Bible represents; this argument seems to many minds to possess considerable force. It appears to them that the writers of the Bible could have known nothing of the grandeur of that scale upon which God hath built the Universe, or they would never have been betrayed into the use of language which depicts God as it were all but absorbed in his concern for man. Unfortunately, many yield to this impression without having examined it; and when once the mind has allow-

ed cogency to it, thenceforward, every new perception that is obtained of the magnitude of creation, or of the littleness of man, comes to contribute its share in strengthening that impression, and in consolidating the edifice of unbelief in the mind. When a certain inference is viewed as necessarily belonging to a certain train of facts, then all the additions to that train of facts are regarded, without any further discussion, as confirmatory of that inference; and if the inference be a wrong one, then we have the phenomenon of an observer of nature, all whose researches and discoveries in science, all whose reading and reflection, contribute to establish and authenticate in his own mind, a signal blunder. And it is undoubtedly a most lamentable thing that there should be men of expanded minds and diligent research, not a few, who leap to a conclusion regarding God and the relations to him, with a precipitancy which they would be very careful to avoid in every question of natural science.

Happy for them if they would consider, before allowing the above mentioned inference, that the very Book which represents God as taking an unsurpassable interest in man, and as going so far even as to give his only begotten Son for the salvation of man, furnishes us with some of the sublimest representations of God to be found in all literature. It treats chiefly of man, because it is a revelation concerning man, and not concerning the universe; but often, and with exultation, it expatiates on the majesty, and omnipotence, and ineffable glory of Him who upholdeth all worlds, who calleth the stars by their names, who humbleth himself to behold the things even that are in Heaven, and to whom the earth is a footstool, and man a worm. If it speaks of him as the shepherd of his people, it hastens to inform us that it is through no ignorance of the greatness of God it thus speaks; it tells us, in language not to be transcended, that he who feeds his flock, who gathers the lambs with his arm, and carries them in his bosom, is none other than he who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and weighed the mountains in scales. And again, we assert without fear of contradiction that there is to be found, in no human production, such a view of the insignificance of man as is found in the Bible. It strips him of every shred of a claim upon the notice of God, at the very moment that it represents the Divine attention as being most profoundly concentrated upon him. Man is dear to his Maker, not because of any greatness of his own, but because of the very greatness of his God.

But is it true that nature exhibits to us God as occupied only with the great and the vast; as burying myriads of suns in the depth of the Milky way, and forgetting the planets that nestle under the wings of these suns? Is it even true that a greater degree of concern is testified in his government, for the interests of the more magnificent systems than for those of the structures which we call inferior and minute? Is not this word *minute*, man's word rather than God's? And can we allow the credit of having accurately observed the arrangements of the universe to him who finds Divine condescension in the Bible only, and not in the works of God?

An astronomer is gazing into the midnight sky. He sees in every star a sun surpassingly bright and glorious; and by induction and analogy he understands that ten, or twenty, or thirty planet-worlds are circling around that sun; and moons are sailing in their orbits around those planets. In the faint nebula, like a tiny cloud just dying under the impulse of the evening breeze, he sees an island universe,—a universe of suns and solar systems off by itself, in an immensity apart,—itself a creation all but infinite, and utterly baffling all man's powers of comprehension. And he exclaims perhaps, "What is man! How is it possible that God can be mindful of man?" And he does not consider that he himself, at that very moment, is a centre; and that to him as to a centre all the orbs of space are sending a concentrated greeting; and that the Divine Architect has, so to speak, given a command to the remotest suns even, that they shall not forget that astronomer, but send to him a token that He who made them made him. That the stars should be there, each in his own vast expanse, is one thing; but it is quite another thing that from them all, rays of light should be streaming in converging lines toward the eye of that central man. He darts a glance at the heavens; and in that little moment messenger rays from ten thousand times ten thousand worlds rush into the pupil of his eye, from immense journeys. Travelling at the rate of a million of miles in five seconds, it has taken some of them twenty years some a hundred years, and some sixty thousand years to reach him. And what is more, he finds that each of these rays, in passing through a single inch of space, takes some 15 or 20,000 steps, or vibrations, makes so many distinct starts and movements. And if he shifts his ground, he finds wheresoever he goes that he is still a centre, and a new set of messengers despatched from the entire universe to every point that he may visit in space.

Look at the little seed thrown into the ground. The earth must turn on its axis for the accommodation of that little seed. The ocean must bare her bosom to be acted upon by evaporation; the constituent gases of the atmosphere must combine to lift and sustain on high the vapors thus produced; the monsoon must come along at the appointed time and bring the clouds to the continent; the sun, in whose circumference more than a million earths might be contained, must rain and shine upon the little inch of ground where that seed is buried; and doubtless, though we may not discern the particular influence, yet an influence is exercised in behalf of that minute seedling, by all the stars that shine in the heavens above it; and thus it appears that the Creator is jealous touching the dignity of every thing that he hath made, and will by no means allow the vast and the magnificent to triumph over the little and the humble. We are almost constrained to believe that He has made all things in the universe tributary to each thing in the universe.

Men lose sight of the vast difference between power and Omnipotence. Power however great, requires to be economized; but not so Omnipotence. To it, a million different displays are as easy as one. It requires no effort on the part of our Divine parent, to make a universe of every atom, and fill it with the tokens of his infinite goodness, wisdom and power. To cease from his works would be no relief to Him; and to uphold them involves no disturbance of the infinite rest that dwells in his bosom.

In fine, the idea that the Bible errs in representing the Creator as caring too much for mankind, and in purchasing their redemption at too vast a price, is an idea that finds no support from the Divine processes actually witnessed in nature; but, on the contrary, is shown by them to be itself grounded in palpable error.

EUROPEAN EXTRACT.

SARDINIA.

DUCHY OF GENOA.

The dukedom of Genoa is rather infidel than superstitious. If Piedmont advocates constitutional and Savoy absolute monarchy, Genoa is disposed to a republic. In the maritime and commercial city of Genoa, many Bibles have been sold since 1848, and a considerable number of religious books and tracts have been and still are circulated. The Waldenses also hope to be able to erect a church in Genoa, as soon as they have completed the one they are building in Turin. An Italian friend, just returned from that part of Italy, where he has passed some months in the capacity of missionary, has related to us some most interesting facts; but to share them all with our friends, we should be constrained to write a volume. We mention only one. Finding himself one day in an omnibus, our friend turned the conversation to religious subjects, spoke at large upon the love of God to sinners, and distributed to each passenger a copy of the tract, *La Valesana*, written by Dr. Malan of Geneva, and which has proved a blessing to many. After some time he repaired, the day before his departure from Genoa, to a carpenter's shop, to have his portmanteau put in good order. While the carpenter was at work, our friend began to declare to him a free salvation in Jesus. "Beautiful, indeed," exclaimed the carpenter; "and *Girolamo* says the same." He is at the point of death, but will not confess, for he says that "God has pardoned him through the merits of His Son Jesus Christ!" Our friend requested, and was allowed to be conducted to the bedside of the dying man, and who can describe his joy, when he recognised, in that departing Christian, one of those to whom, some weeks ago, he had declared in the omnibus the words of eternal life. In a few minutes more he fell asleep in the Lord.

The city of Genoa is a promising station for evangelisation, and, as a sea port, offers, infinite advantages to the missionary, and especially to the agent of the Bible Society. There are in Genoa, and in the neighbouring cities and villages, various localities where, in public or in private, the Word of God is preached. It would carry us too far to enter into details. Let us conclude, therefore, so far as regards this portion of the kingdom of Sardinia, by recommending those English Christians who visit Italy, to study the prejudices of the Italian people, in order not to interpose obstacles in the way of their missions. Let us illustrate our meaning by an example.

An Italian friend of ours, finding himself last year in Italy, one day paid a visit to a ship's crew. "Look at these wretched books," exclaimed the capt.; "take them away with you, or throw them into the sea. An English Protestant has been here, distributing one to each of my men." The English missionary, in putting these books into the seamen's hands, had said, "Here is a Bible for you." Our friend took the books but on condition that he should bring them some others instead. He kept his word, and the next day returned to the ship with some more Bibles, differently bound, and gave them to the captain, saying—"This is a good book, the best of all books, the Gospel of Jesus Christ." Both the captain and the crew received the Word of God with indescribable joy!

There are various prejudices among the Roman Catholics of Italy. They will not call themselves, nor allow themselves to be called Protestants, but simply Christians, or Reformed Christians. In this point of view, we were sorry, not long ago, to read an article in the *Christian Times*, from a correspondent who lamented that the Italian converts to the Gospel were so obstinate in refusing in any way to adopt the name of Protestant. Such censure appeared to us unjust, and only worthy of the intolerant and despotic spirit of Popery. If they acknowledge Jesus Christ as their only Saviour, let them call themselves what they please, we shall be as well content!

Some one may, perhaps, ask, what course should be adopted in case of an Italian seeking counsel, regarding the denomination of Christians to which he should attach himself? We should reply as follows:—"Brother, you have your Bible—the Word of God! Read it with humility, prayer, and perseverance, and unite yourself to whichever flock appears to you most faithful to the voice of the Divine Shepherd!

The Episcopal and Presbyterian churches, and the different congregations of Dissenters all acknowledge Jesus Christ as the one Mediator between God and man; all profess the Divine inspiration, authority, and sufficiency of Holy Scripture, as also the right of private judgment in the interpretation of the same; all acknowledge the profound misery of human nature, in consequence of the fall of Adam; all maintain the Divine Trinity in Unity, the incarnation and death of Jesus Christ; all are agreed respecting the work of the Holy Spirit in the regeneration and sanctification of the sinner; all believe in the resurrection of the body, and the Saviour's return in glory; and all

admit the ministry to be divinely appointed for the edification of the faithful who worship God in spirit and in truth, and to point out to those who are dead in trespasses and sins the path which leads to the Tree of life.—*Evangilical Christendom.*

WEEKLY EPITOME OF NEWS.

FRIDAY,—APRIL 15.

—— From Peshawur a correspondent of the *Delhi Gazette* writes as follows :—"I mentioned to you that Hyder Khan had had a meeting of the chiefs of the neighbouring tribes at Jellalabad, which is supposed to have ended amicably. Saadut Khan returned to Lalpoora, and has been at his old trade of cattle lifting again. Hyder Khan was sent for by his father to Cabul in consequence, it is said, of the Persian army having advanced to Candahar and taken it. People here seem to believe it, and though I should be sorry to stake my reputation on it, it is not unlikely to be true. They say the Russians were the instigators of the movement. Probably the fact of there being a few Russian officers with the Persian troops, has been exaggerated into the Russians being the prime movers in the matter; the influence of the latter over the former is much exaggerated in the minds of the natives here, who say the Persians stand in the same relation to Russia that they themselves do to us. Kohundel Khan, of Candahar, who is lately dead, was a half brother of Dost Mahomed. Merdil Khan is the only one of that family now living. The Alamzai Mormunds still refuse to re-build their village; they are sulky. The detachments of the 15th at Michnee and Shubkudr will be relieved immediately by the 1st N. I. If we have a good fall of rain now, it will do all the good in the world to the country. We have not had nearly our usual allowance this year yet."

—— The *Lahore Chronicle* says :—"The late Nawab of Bhawulpore, Mahomed Sadik Khan, is on his way to Mooltan with Mr. Edgeworth, the Commissioner, accompanied by five of his wives, but not by his mother, whom he was anxious to have with him. Hajee Khan declined to concede this point, on the rather untenable ground, that the lady was his father's widow, and should, on that account, not leave her late husband's dwelling. This is somewhat outré, seeing that the illegitimacy of Mahomed Sadik has been one of the chief allegations for his unpopularity as a ruler over the Daood-Pootras of pure blood. The deposed Prince is to receive a stipend of sixteen hundred Rupees a month from the revenues of his successful brother and rival. The formal recognition of Hajee Mahomed Khan as Chief of Bhawulpore, will no doubt speedily follow this concession to the wishes of the British Government. And so ends the play, in which the part performed by John Company, in its earlier scenes, was far from creditable. The denouement is, however, somewhat more satisfactory."

—— A late circular of the Madras Military Board directs that all White Ants' nests found within fifty yards of a public building are to be dug up, and the Queen ants destroyed. A correspondent of the *Bangalore Herald* suggests, however, that ants like bees have the power of making for themselves a new queen possessing all the prolificacy of the first, and that consequently the measure will be ineffectual.

——A new weekly Marathi paper has been started in Bombay, called the *Wartaman Dipika*—Torch of Information. We shall be glad to see it deserve, and obtain success. The Marathi periodical press lags far behind the Gujarathi. A weekly called the *Shukroday*, was started last year, but it only reached its third or fourth number.

SATURDAY,—APRIL 16.

—— An interesting letter from Australia, by one who went from Bombay, appears in the *Telegraph and Courier*. We make the following extracts :—

"The passage from Portland to Melbourne occupied us thirty hours, the distance being somewhat less than two hundred miles. On closing in with the land we could perceive no indication of a harbour until close abreast the entrance to the bay, which appeared about a mile broad. The coast on either side presented a wild and rugged aspect, which was rather heightened than otherwise by our observing the wrecks of two vessels within a short distance of each other. The wind being favorable we shot through in a few minutes, and found ourselves as it were by enchantment, transferred from the boisterous waters of the ocean, to the comparatively unruffled bosom of a great inland lake. The bay expands in the form of a half moon to the East, while the coast on the West side runs in a straight line for ten miles, and then taking a sweep in the direction of Geelong forms Corio Bay. The coast all the way from Geelong to Melbourne is flat and completely barren, while that on the opposite shore is well wooded. The distance from the Heads to Hobson's bay is thirty-six miles, and the bay in its broadest part is forty-five miles. As we approached the anchorage we were filled with admiration at beholding a fleet of not less than two hundred merchantmen lying at anchor. The river is not above two hundred feet broad at Melbourne, it however possesses a good depth of water, as I observed vessels of between two and three hundred tons burthen lying at the wharfs. The city is built on the North side of the river, and is tolerably elevated. The main street is of immense breadth, and undulating throughout its whole length, and those leading from it down to the river are very steep, and unsuited for all kinds of vehicles. There is scarcely a house to be seen which does not sport a sign board of some description. On the opposite side of the river is Tent Town, so called from the immense number of people living under canvass. These temporary abodes cover a large space of ground, and extend nearly down to Hobson's bay, a distance of two miles. The majority of them resemble the gipsy tents seen at home. One would imagine from the various accounts we read of the mildness of the Australian climate, that, living under canvass throughout the year must be pleasant in the extreme, yet I can assure you, if you had seen the poor creatures after an Australian thunderstorm with their wretched tents about their ears, you would have pitied them, and been convinced that such is not the case. Hundreds of poor people are obliged to put up with this indifferent shelter, owing to the enormous rents required for more substantial dwellings. Laborers, on the wharfs were receiving ten and twelve shillings a day, and females, from six to eight shillings a dozen, for getting up linen. Melbourne is doubtless destined to become a large and flourishing city. Still it labors under several disadvantages, not the least of which, are the hot winds and dust storms, which prevail during the summer. It is generally a dead calm previous to their setting in, then all at once comes a blast like from a furnace, accompanied with a dense cloud of red dust from the N. The thermometer rises rapidly to 100 degrees, with a suffocating sensation. To a person newly arrived it is very distressing, as it causes the skin to peel off the nose and the lips to crack, likewise the dust is very injurious to the eyes. It seldom lasts more than twenty-four hours, and terminates with an atmospheric convulsion in the shape of a thunder storm, and a deluge of rain. Again, the flies are dreadfully annoying, and their name is legion. Meat if exposed is fly-blown in an incredibly short time, and when cooked is all alive before it leaves the table—no person would credit it, unless he witnessed it with his own eyes. There is every prospect of a lucrative trade springing up, ere long, betwixt India and Australia. India can supply it with rice, sugar, tea, coffee, and spices. Besides, it being a semi-tropical climate, the colonists will gradually adopt many of our Indian modes of living. Indian sauces were in great demand, four and five shillings a bottle being offered for Bombay Chutney. Grain for cattle would also find a ready market; a gentleman informed me that he was paying twelve and fourteen shillings a bushel for Australian oats which were not worth a shilling a bushel, as they were little better than chaff. In conclusion, I would recommend the native merchants of Bombay to bestir themselves, especially the Parsees, who are an enterprising race. All that is required is a little energy to break the ice. For they may depend upon it if they hold back too long, they will find themselves forestalled."

—— From the Annual Report of the Grant Medical College, we gather that 22 students, 16 student apprentices and 12 warrant medical officers and hospital assistants, have attended the college during the last session. During the period that Dr. Watson had charge of the Physiological Class, much attention was given to the use of the microscope, in illustrating the peculiarities of the different vegetable and animal tissues. Speaking of the Lying-in-Hospital, now open for the reception of patients, the report hopes that it will before long secure the confidence of those classes for whom it was designed.—"In Practical Surgery each candidate performed one, and those whose performance was not quite satisfactory, two capital operations, and likewise tied a principal artery or dissected an anatomical region. The operations performed were—Lithotomy 2, Amputations of shoulder joint 1, of leg below the knee 1, of Ankle (Symes' operation) 2, of foot (Heys' operation) 1; and the following arteries were tied: Subsclavian in 2, Right common carotid 1, External Iliac 1, Internal Iliac 1, Femoral 1."

MONDAY, APRIL 18.

—— The *Friend of India* says that "Woo-ting-poo, Inspector of the Eastern division of Pekin, has recommended the Imperial government not only that the consumption of Opium be legalized, but that the *cultivation in China itself shall be sanctioned by law*, which is of the last importance to the Indian Government. We have no desire or intention to exaggerate the effect of such a petition; but it must be remembered that it is the second within a month, that the official from whom it emanates is apparently undisturbed in his office, and that had he not accurately discerned the signs of the times, he would most certainly have expiated his offence by a life-long banishment among the barbarians of the frontier. The mere fact, that his proposition, and the similar though more cautious one of Changsee, have been entertained, is sufficient to create considerable reflection as to the consequences, should the long-dreaded contingency actually come to pass, and the Emperor of China act upon Adam Smith's precepts, without reading them."

—— On Saturday the piece of railway connecting Bombay and Tanna was opened with considerable éclat. It has been made a holiday by Government, and the population of Bombay entered into the celebration with a degree of zest that showed that they were not behind government in estimating the importance of the occasion. The arrangements for the celebration, viewed with reference to the body of the people, were meagre. Some 400 gentlemen and ladies, European and Native, were conveyed by railway to Tanna, where they dined, drank toasts and heard speeches, and then returned to Bombay; while the rest of the community had simply the gratification of seeing them depart and return. In other words, they had on this gala day just the same privilege that they have now every day. However, they did not appear to experience any disappointment: on the contrary one feeling of wonder, satisfaction and pleased anticipation seemed to pervade them all.—The papers are abundant in description; and are evidently tempted to indulge pretty freely in the declamatory vein, at which we do not wonder. The *Bombay Times* of Saturday contains a lengthy and elaborate Manual of the Railway, full of interesting notices of the localities traversed by this the first railway in Asia; and a cursory History of the Railway Enterprize in India. These probably will be published in a separate form, and be valued by the travellers on this route, for years to come.

The portion between Tannah and Callian, 11 miles, is in a state of considerable forwardness. From Callian to Shapoor, a distance of 17½ miles, the construction of the road has been sanctioned, and will be immediately commenced. Beyond this point it is proposed to carry it 28¼ miles, to the foot of the Ghaut; up the Ghaut 7¾ miles; to Nassik 29¼ miles; to Munmar 45 miles; in all 160 miles from Bombay. Then to Burhanpoor and Oomrawuttee. From Callian, the southeastern branch will run to the foot of the Boree Ghaut 31 miles; up the Ghaut 13½ miles; to Poona 37 miles; from Bombay 113¼ miles.

—— The following statements occur in the remarks of Sir William Yardly, at the banquet, as we find them reported:—"The original estimate for constructing the experimental line to Callian was half a million sterling, but it would be completed in the most solid and substantial manner for 20 per cent. less than that sum, and this would include permanent way, engine, carriages and machinery of every description and in ample qualities; in short every thing properly chargeable to capital. He was informed, moreover, that this first section of the line to Callian had been constructed for £10,000 less than the estimate, and almost the whole of this great work had been completed in one fair season; he had heard a good deal of Indian dilatoriness, but here was an instance of despatch and promptitude in a country in which such undertakings were entirely new that would have done credit to all the parties concerned, if it had happened in England or any other country in the world. It was also most gratifying to be informed, by the highest authorities in these matters, that the native workmen employed on the line to the number of 10,000 at a time had proved most docile, intelligent, and industrious, and the future progress of this great undertaking would be immensely facilitated by the abundant supply of skilled labour which, under English superintendence, had been formed out of the raw material of the country. There were youths who had not reached the age of manhood now stuck on the line who were earning wages four or five times as high as those which they would have obtained for their rude and uninstructed labor, and this not on account of the increased demand for labor, but entirely owing to the skill and dexterity which they had acquired under competent instructors."

——The Mail is to be sent to Tannah, by railroad, every morning and evening.

——Four natives, two men and two women, of the Tamil and Telugu castes, were baptized at Poona on Wednesday last by the Rev. Mr. Fenton, Chaplain. A Tamil Catechist translated into that language, sentence by sentence, the service as it was read by the clergyman; with the exception of the formula of baptism, which was pronounced in Tamil by the latter himself. The Poona Observer, from which we copy, welcomes these Christian brethren, and rejoices to learn that others of the same caste are under instruction for baptism.

——The *Bath Journal* says:—"We understand that the patent steam carriage for common roads will, in all probability, be completed in the course of March next. The company formed for effecting the object is now completely registered, and the deed of settlement for protecting the shareholders is prepared, and has been signed by very nearly all the ath subscribers. The patentees contemplate that they will be enabled, very profitably, to convey passengers from the middle of Bath to the middle of Bristol at the low charge of 6d. outside, and 1s. inside, at the speed of twelve miles an hour."

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—— At a meeting held in Kurrachee lately, it was resolved that a Sind Provincial Bank was necessary, with a capital of two lakhs of Rupees, and a Manager on Rs. 250 per month.

—— The Cholera is said to be raging in the Native Town, Calcutta.

TUESDAY,—APRIL 19.

—— It appears by the *Delhi Gazette*, that the Sillahdars in the service of the Maharajah of Gwalior, having insisted upon receiving their wages, now greatly in arrears, the Maharajah brought artillery against them, and a fearful massacre took place. 22 Sillahdars, with the Sirdar in command, were killed at once and 40 mortally wounded. The remainder were taken prisoners. Some of their women committed suicide. The *Delhi Gazette* justly says :—"If the above be a correct description of the massacre, we are sure that for simple brutality it was never surpassed in any country. A part of the infamy which the young Maharajah of Gwalior has thus earned is shared by the Government of India through its unfortunate connection with this worthless despot. And that share of infamy will be a large one if the Governor-General does not forthwith resolve to degrade the Maharajah of Gwalior in the sight of all the native princes of India. Honour demands the immediate withdrawal of our Resident from this red-handed Court.

—— The steamer *Sir Jamsetjee Jejeebhoy* has been despatched from Bombay to Australia, by Messrs. Huber and Co.

—— The following Persian news are given by the *Telegraph and Courier*, on the authority of a Persian paper :—"His Royal Highness the Prince Moenuddeen-Meerza has now been publicly announced to be the legal heir and Vice-regent of the kingdom of Persia. The Russian ambassador had attended the Court to congratulate him on the happy occasion.

"Information having been received of the oppression and imposition practised by Koor Khan, a subordinate officer of Yezd, an order was sent to the proper authorities to put a stop to these nefarious proceedings, and to restore to the injured parties their property. Among the objects of persecution was a Persian Zoroastrian who was heavily fined for drinking wine. This is quite contrary to the law of Persia ; for the Persian subjects of every caste and creed are allowed to enjoy full liberty in the Persian dominions, and to act according to their respective religions and customs. An order has, therefore, been issued, strictly prohibiting encroachment on the different religious systems of the people of Persia. The fine extorted from the Zoroastrian has been ordered to be restored to him."

—— The *Calcutta Christian Advocate* says :—"A party of liberal Hindoos have determined to start a new weekly periodical, entitled the *Literary Chronicle*, at the low price of two annas a number, it is to be started on the first of May next. The new candidate for the suffrages of the public is to be devoted to the cause of progress, and the propagating of Western knowledge in opposition to the views of what are called Orthodox Hindoos. The projectors promise that it shall be conducted with temper, and that, with the exception of discussions on the Charter, they will eschew politics. They think they speak the voice of the bulk of their countrymen, when they say that the people will be satisfied with the British Government when it has undergone certain reforms. We should, however, think these reforms must be very extensive to ensure the approbation of the mass of the Hindoo people."

—— The following is from the same :—"The *Friend of India* had recently an elaborate article on 'our railway,' the object of which was to show how much had been done. The *Englishman*, in announcing the departure of Mr. Stephenson, the Managing Director, on the last steamer, says, that it is considered almost a triumph that there is a prospect of opening the first twenty-five miles of the road in next November, which is at the rate of about seven miles a year, at which rate Major Kennedy's proposed line of 1,500 miles would be completed in about two centuries. How does this slow-coach-work contrast with the proposed American line of 1,500 miles which is to be completed in five years ? We hope Mr. Stephenson may be able to move the heavy weights in Leadenhall Street and at the Board of Control."

—— The *Eurasian*, a new weekly, is to be issued every Sunday morning in Calcutta.

—— The *Advocate* understands that the London Colosseum has been purchased by Mr. M. Peto, M. P., for the purpose of converting it into a Baptist Chapel."

WEDNESDAY,—APRIL 20.

—— His Excellency the Commander-in-Chief has consented to act as President of the Pensioners' and Widows' Fund.

—— We learn by the *Bombay Times*, that "Messrs. Nanabhoy and Co. have established a temporary canvas hotel near the railway terminus at Tanna, preparatory to the erection of a spacious, substantial and permanent structure."

—— The *Hurkaru* observes, "The Commissioners from Ava had not arrived at Prome on the 26th ultimo, although the 24th was the day appointed for the meeting. The *Rangoon Chronicle* of the 30th ultimo says, that Meah-Toon had descended from his old haunts, and was reported to be then close to Yangeensiah. The native magistrate of Rangoon with a party of men had proceeded for the purpose of capturing him. Our contemporary was 'extremely doubtful of their success,' and not without reason, we should say. They would probably catch a Tartar if anything. We regret to learn that Dr. W. S. Lawson, of the *Proserpine*, had fallen a victim to cholera at Maulmain."

—— A thousand fares a day are taken on the Tanna railroad.

—— A sepoy of the 16th Regiment N. I. has shot himself; and two Parsees, a man and a woman, have poisoned themselves.

—— H. M.'s steamer *Styx*, having the *Winchester* in tow, has arrived at Madras from British Burmah.

—— From Perth, Australia, the *Madras Athenæum* has the following :—"A public Company has been formed to establish steam navigation on the Swan river. One small river steamer had arrived, and was already at work. As an experiment it was eminently successful, and the 'Swan River Steam Navigation Company' were contemplating the business on an extensive scale. It had been found that an abundance of excellent coal was to be obtained, by mining, in the Southern districts. Gold was turning up every day in fresh localities."

THURSDAY, APRIL 21.

—— A correspondent of the *Hurkaru* mentions a rumour that Meah Toon is collecting a large force with the intention of attacking Rangoon.

—— The negotiations for peace had not been resumed at the last accounts.

—— The troops at Sittang, General Steele's column, are suffering a considerable privation ; they have no *cheroots* even, says a writer, and adds ; we fear that they have a glooming season before them.

—— The waters of the Irrawaddy are rising, and will soon become available to Ava.

—— The *Telegraph and Courier* tells us that four female Circassian slaves arrived from Suez by the last steamer, in charge of a eunuch, on their way to the *Imaum of Muscat*, to whom they have been sent by the Pacha of Egypt. The eunuch is to receive in exchange two Arab mares, intended, it is said, for a present to the Queen of England. But perhaps the authorities here may have something to say on the subject.

—— The following is from the *Record* :—"The Moravian Brethren have recently commenced a mission to the Aborigines of Australia—a class of heathen among whom scarcely any progress has yet been made in the work of evangelization. They report that two messengers, in the district of Port Philip, spent several months with Mr. Parker, Protector of the Aborigines, from whom they received much kindness, at Mount-Franklin, on the river London, where they occupied themselves diligently in learning the language of the natives. They then set out on an exploratory journey to the north-westward of Melbourne, with the view of making themselves acquainted with some of the native tribes, and of choosing their future residence. They give distressing accounts of the poor, degraded people ; of the vindictiveness with which they lie in wait for their enemies, to kill them ; of the appalling indifference with which mothers destroy their children ; of their indolence, which prevents them even from building huts or making clothes. This latter propensity appears to have been increased by their intercourse with the Europeans. For their future abode, the Brethren have selected the neighbourhood of Lake Boga, two hundred miles from Melbourne, not far from the river Murray, a district said to be frequented by numerous Papoo tribes."

CIVIL APPOINTMENTS, &c.

POLITICAL DEPARTMENT.

Bombay Castle, 20th April 1853.

The leave of absence granted to Captain Leeson, Commandant of the Guzerat Irregular Horse, under date 23rd ultimo, is to have effect from the 1st instant

Sub-Assistant Surgeon Sadashew Hemraz assumed charge of the Civil Medical duties of the Kutch Political Agency on the 11th instant.

TERRITORIAL DEPARTMENT.—REVENUE.

Bombay Castle, 14th April 1853.

Mr. A. Rogers is appointed Settlement Officer in Guzerat; Captain F. Fanning is appointed Superintendent of the Revenue Survey and Assessment in Guzerat.

These appointments to have effect from 1st the November last.

Bombay Castle, 15th April, 1853.

Rao Bahadoor Balkjee Krishn, District Deputy Collector and Magistrate of Khandeish, has been placed in charge of the Districts of Sooltanpoor and Nundoorbar, from the 1st December 1852.

Bombay Castle, 20th April, 1853.

The appointment of Lieutenant P. Dods as an Assistant to the Superintendent of the Revenue Survey and Assessment, Rutnagherry, notified under date the 23rd ultimo, is to have effect from the 2nd February 1853.

Captain F. Fanning, Superintendent of the Revenue Survey and Assessment in Guzerat, has been allowed leave of absence from the 4th proximo, for the purpose of appearing before the Presidency Committee, for examination in Guzerathee.

Lieutenant J. F. Lester, Deputy Collector and Magistrate at Sukkur, has been allowed leave of absence to proceed to Kurrachee and Bombay, preparatory to his applying for leave on Medical certificate, to England.

Captain J. B. Dunsterville, Deputy Collector, Kurrachee, has been allowed an extension, to the 30th instant, of the leave of absence granted to him under date the 23rd ultimo.

By Order of the Right Hon'ble the Governor in Council,
H. E. GOLDSMID, Secy. to Govt.

JUDICIAL DEPARTMENT.

Bombay Castle, 20th April 1853.

The leave of absence for one month, granted to Mr. F. M. Suart, Judge and Session Judge of Khandeish, under date the 2nd ultimo, is under the provisions of Section XI. instead of Section XII. of the Absentee Rules.

S. S. Dickinson, Esq., acted as Remembrancer for Legal Affairs, from the 16th December 185', to the 1st February last.

Mr. F. Lloyd, Acting Judicial Assistant to the Commissioner at Sattara, assumed charge of his duties on the 11th instant.

Ensign A. Bell assumed charge of the Office of Assistant Superintendent of Police at Nassick, on the 5th instant.

The leave of absence for a further period of one month, granted on the 22nd ultimo to Mr. R. White, Acting Assistant Judge and Session Judge of Dharwar, is cancelled.

Mr. W. Raymer, Deputy Magistrate of Sholapoor, has been examined in the Regulations, and found qualified to transact public business.

Mr. H. P St G. Tucker, Acting Judge and Session Judge of Sholapoor, assumed charge of his duties on the 6th inst.

The Judges of the Sudder Dewanee Adawlut have issued a Sunnud to Mr. Richard Morgan, authorizing him to practise as a Wakeel in that Court.

The Judges of the Sudder Dewanee Adawlut have reported the following appointment :—

Mr. James King to be Sudder Ameen of Broach, during the absence of Rao Bahadoor Moroba Canoba.

GENERAL DEPARTMENT.

Bombay Castle, 20th April, 1853.

Mr. J. L. Warden, of the Civil Service, has passed an Examination in the Murathee language.

By Order of the Right Hon'ble the Governor in Council,
J. G. LUMSDEN, Secretary to Government.

Military.

Bombay General Orders.

BY THE RIGHT HONORABLE THE GOVERNOR IN COUNCIL.

Bombay Castle, 13th April 1853.

No. 256 of 1853.—Conductor W. Bothwell, of the ordnance department, has returned to his duty without prejudice to his rank, by permission of the hon'ble the court of directors.—Date of arrival at Bombay 4th April 1853.

No. 257 of 1853.—The friends of private John W. Boland, No. 1937 of the 2d European light infantry, at this Presidency, having paid into the honoroble company's treasury the sum required by the regulations for his discharge, the honorable the court of directors have accordingly authorized his discharge from the company's service.

Bombay, Castle, 15th April, 1853.

No. 260 of 1853.—Lieutenant R. W. Wheatstone, of the 7th regiment native infantry, is allowed a furlough to Europe for three years, on medical certificate.

No. 261 of 1853.—Captain J. D. DeVitre, of the 26th regiment native infantry, is allowed leave of absence for two years, to proceed to the Neilgheries, on medical certificate.

Bombay Castle, 15th April 1853.

No. 258 of 1853.—Captain J. McGrigor, of the 21st regiment native infantry, is allowed leave of absence rom the 26th instant to the 20th October next, to proceed to the Bengal Presidency on private affairs.

No. 259 of 1853.—The following orders are confirmed :—

By Captain J. W. Renny, dated Kolapoor, the 14th and 21st March 1853, appointing ensigns Blair and Gordon to act as staff officer at Kolapoor until further orders, the former during the absence of lieutenant Palin, and the latter during the indisposition of ensign Blair.

By brevet major W. C. Stather, dated Baroda, the 25th March 1853, appointing lieutenant Ferguson to act as adjutant to the 1st grenadier regiment native infantry, during the absence of lieutenant Wilson, on leave, or until further orders.

By major general H. Somerset, C. B., dated Ahmedabad, the 5th March 1853, appointing lieutenant E. Bate, 7th regiment native infantry, to conduct the pay office duties at Ahmedabad, during the absence of captain Eyre, on leave.

By the officer commanding the 3rd battalion of artillery, dated Bombay the 18th Feb. 1853, directing lieutenat Conybeare, to relieve lieutenant Mark of the adjutancy and acting quarter mastership of the 3d battalion of artillery.

By major Whitlie, C. B., dated Ahmedabad, the 10th March 1853, directing lieutenant Henderson to resume charge of his appointment of quarter master and interpretership of the 3d battalion of artillery, from lieutenant Conybeare.

By major D. M. Scobe, dated Surat, the 12th March 1853, appointing assistant surgeon Nuttall to act as garrison surgeon, Surat, during the indisposition of surgeon Pitcairn.

By order of the right hon'ble the governor in council,
(Sd.) J. G. LUMSDEN, secretary to govt.

Printed and Published, at the "BOMBAY TIMES" Press, No. 4, Marine Street, Fort, by T. W. WRAY, for the Proprietors.